

able to transform, for instance, the disposition of a Dane to that of an Italian ? So far as present knowledge goes we must reply in the negative.

With however much artistic training, Englishmen will not catch the ecstatic *abandon* of the Mediterranean temperament. In external behaviour culture may produce striking resemblances between different individuals and races. But it appears to leave the original character fundamentally unchanged. The force of habit has, in fact, its limitations. It regularizes our impulses not, it would seem, by modifying their innate strength, but by facilitating their emergence into action. If we imagine the various instincts of humanity confined like the winds of *Tilolus*, and able to free themselves, each through an orifice of its own, habits increase the influence of certain of them by widening the outlets for their emergence, and so augmenting the stream of their activity. Within the receptacle their innate strength, or *potential*, remains unchanged. So we may observe that, under the influence of a strong excitement, such as is occasioned by war, love or acute emulation, the passions of the race display themselves in their innate peculiarity.

When an impulse is innately weak, no enlargement of outlet will avail to give it sufficient strength to overcome competing impulses: when it is innately strong, it does not need the

assistance of habit to flood the disposition with its activity.

But it has been the theme of this chapter to explain that, although culture does not alter the strength of man's heritable impulses, it regulates their action upon his conduct, and works extraordinary changes not only in behaviour but in habits of mind, or ideals. If a further illustration is required, we may find it in the lives of Christian converts. Changes of religion undoubtedly leave